

All letters and communications must be post-  
paid. The rule is imperative, in order to shield us  
from the importations of our enemies. New-Eng-  
land, therefore, who wish their letters to be taken  
care of, must send them to the Post-Office by us, will be careful to pay  
the postage.

Advertisements making one square, or a  
column of equal length and breadth, will be inserted  
for \$1. One less than a square 75 cts.

REFUGEE OF OPPRESSION.

[From the Boston Commercial Gazette.]

FANEUIL HALL.

The refusal of the authorities of this city,  
to suffer the advocates of abolition and dis-  
sentiment to use Faneuil Hall with the  
purpose of their meetings and excess, has elicited  
the applause and admiration of other states.  
We are opposed to the rights of American  
citizens to yield the rights of American  
citizens to an army of Jim Crows and their  
associates. As an evidence of the  
refusal of the press, indicative as it is of the  
refusal of decency and propriety, we copy  
the following paragraphs:—

[From the New-York Times.]

The Mayor and Aldermen of Boston have  
refused the abolition lecturers  
admission into Faneuil Hall. Well and  
good. The old temple of liberty  
should not be desecrated by admitting within  
its walls the mad fanatics, who, if unchecked,  
will trample our freedom into the dust.

[From the N. Y. Courier & Enquirer.]

The abolitionists refused admission to Faneuil  
Hall. It is gratifying to see, as we do  
in the Boston papers, that these wretched  
fanatics of mischief have been promptly re-  
fused admission into Faneuil Hall. A peti-  
tion for liberty to desecrate that honored  
temple by a meeting of the immediate eman-  
cipationists, signed by the leading spirits of  
the most miserable of the disorganizing  
fanatics of the day, was presented to the  
Mayor and Aldermen of Boston, and that  
body, with a feeling and spirit that do it sig-  
nificant honor, refused unanimously to grant the  
petitory request. It would indeed have  
been a most melancholy spectacle to have  
seen that glorious old Hall, within whose  
walls the young liberties of the country and  
the world were first nursed into vigor,  
desecrated by the basest organized band that  
ever set itself seriously at work to dissolve  
the fellowship of our patriot fathers. To  
Faneuil Hall, where the foundations of  
national independence were laid, opened  
the ranks who are doing their utmost to  
destroy that confederacy against  
slavery, and thus by dividing, utterly to  
destroy the only free government upon the  
face of the earth.

What! the cradle of liberty in little more  
than half a century to become its coffin?

Is it to be the place where the Adams and the Otis  
of our race are to be buried in burning eloquence  
and the value of our institutions, to  
be trampled under the feet of such crea-  
tures as these?—the mad imbecilities of  
the fanatic, the stupid dogmatism of the fanatic  
of Kentucky, and the theatrical contor-  
tions of the shouting and noisy driveller  
of the Glasgow Free Press?—the poor creature,  
who, having found too dishonest for employ-  
ment, has tied himself to the apron  
strings of some canting old woman, and  
debauched and debauched the daily  
of the Scotch females—who think foolishly  
that they are exercising wondrous philan-  
thropy in employing the discarded shop boy  
to deliver a discourse on the rights of man  
to the people of the United States, and to insult  
the laws, including the fundamental  
principles of their government, to be grounded  
on the basest impurity, and utterly unworthy  
of the name of man? This is one of the scound-  
rels who have no meanness of phrasology  
in their vocabulary, sent here with lighted  
tapers in their hands to set fire to our social  
order—who would have gone into Faneuil  
Hall, and there told the American people  
that they are no better than thieves and  
murderers while they submit to their own  
Constitution; and the Hon. Mr. Burleigh,  
of Kentucky, would have risen solemnly to  
declare the rights of the imported mounte-  
bain. He would have borne witness to the  
fact that all that our dear brother had said;  
and we suppose the Rev. Mr. May would  
have backed it by a tirade upon the Lane  
Society and the sufferings of Prudence  
Cushman.

We rejoice that the Municipal Govern-  
ment of Boston, has thus stepped between  
the venerable building so long devoted to  
the patriotic and the fanatical banditti  
and would pollute it. To have suffered such  
a disgrace within its walls would have  
been to let half the venerated sacredness  
of the place. It would have levelled the  
monument of New-England's History.  
Faneuil Hall would have lost all  
the charms of its glorious reminiscences, by  
being a contamination. Heaven grant that  
the day may be extended far, very far into  
the future when that building shall be dis-  
graced by the presence of traitors, whether  
of native growth, or brought here from  
foreign countries, to sever the bonds of this  
land.

Believing, as we do, that we are quite as  
much as any of those gentlemen who are  
excessively fond of embracing the African  
man, may not be ill-timed in us to remark,  
that we have no objection to the emancipa-  
tion of all the negroes in the world, if the  
same can be accomplished without our being  
forced to mingle with them—without cut-  
ting throats, or dissolving the Union. When  
it is like this is required, (and all of it  
demanded by the abolitionists,) we must  
excuse for revolting at the suggestion.

[From the Journal of Commerce.]

REESE vs. JAY.

The letters of Dr. Reese, addressed to  
the Hon. Wm. Jay, are just printed. Every  
man who would understand the subject,  
should read both books if he reads either.  
I think those who have been at all influ-  
enced by reading Mr. Jay's book, will find  
themselves set right by Dr. Reese. The  
letters of Mr. Jay are such as involve not  
freedom, but the honesty of a host  
of virtuous characters for intelligence  
and virtue are not surpassed in this country  
by any. These charges are supported  
by quotations, perversions and sophisms.

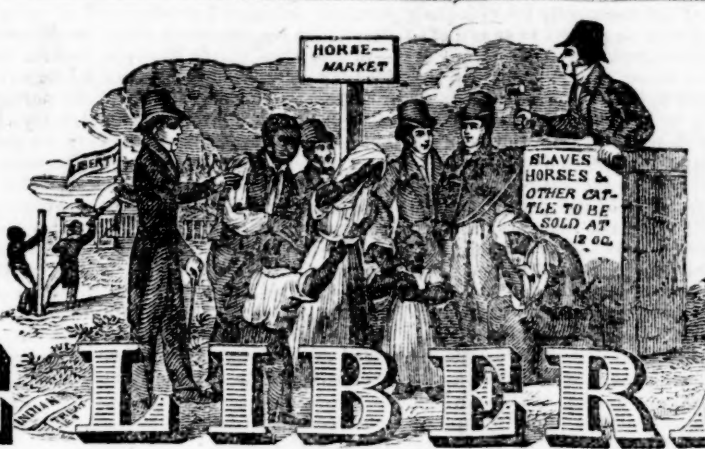
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# THE LIBERATOR.

VOL. V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 23.  
BOSTON, MASSACHUSETTS.] [SATURDAY, JUNE 6, 1835.]



## SLAVERY.

[From President Wayland's new work entitled  
"The Elements of Moral Science."]

NATURE OF PERSONAL LIBERTY.

Every human being is, by his constitution,  
a separate, and distinct, and complete sys-  
tem, adapted for all the purposes of self-  
government, and responsible, separately, to  
God, for the manner in which his powers are  
employed. Thus, every individual possesses  
a body, by which he is connected with the  
physical universe, and by which that uni-  
verse is modified for the supply of his wants;  
an understanding, by which truth is discov-  
ered, and by which means are adapted to  
their appropriate ends; passions and desires,  
by which he is excited to action, and in the  
gratification of which his happiness consists;  
conscience, to point out the limit with-  
in which these desires may be rightfully  
gratified; and a will, which determines him  
to action. The possession of these is neces-  
sary to a human nature, and it also ren-  
ders every being, so constituted, a distinct  
and independent individual. He may need  
society, but every one needs it equally with  
every other one; and, hence, all enter into it  
upon terms of strict and evident reciprocity.  
If the individual uses these powers accord-  
ing to the laws imposed by his Creator, his  
Creator holds him guiltless. If he uses them  
in such manner as not to interfere with the  
use of the same powers which God had be-  
stowed upon his neighbor, he is, as it re-  
spect his neighbor, whether that neighbor  
be an individual or the community, indepen-  
dent. So long as he uses them within this  
limit, he has a right, so far as his fellow-men  
are concerned, to use them, in the most un-  
limited sense, *suo arbitrio*, at his own discre-  
tion. His will is a sufficient and ultimate  
reason. He need assign no other reason for  
his conduct, than his own free choice. With-  
in this limit, he is still responsible to God;  
but, within this limit, he is not responsible  
to man, nor is man responsible to him.

1. Thus, a man has an entire right to use  
his own body as he will, provided he do not  
so use it as to interfere with the rights of his  
neighbor. He may go where he will, and  
stay where he pleases; he may work, or be  
idle; he may pursue one occupation, or the  
other, or no occupation at all; and it is the  
concern of no one else, if he leave inviolate  
the rights of every one else; that is, if he  
leave every one else in the undisturbed en-  
joyment of those means of happiness bestow-  
ed upon him by the Creator.

But it may be said, in this case, the indi-  
vidual may become chargeable to the com-  
munity. To this, I answer, not unless the  
community assume the charge. If every  
man is left to himself, he is obliged to re-  
spect the rights of others, if he do not la-  
bor, a remedy is provided in the laws of the  
system—he will very soon starve; and, if  
he prefer starvation to labor, he has no one  
but himself to blame. While the law of re-  
ciprocity frees him from the control of so-  
ciety, it discharges society from any responsi-  
bility for the result of his actions upon him-  
self. I know that society undertakes to sup-  
port the indigent and helpless, and relieve  
men in extreme necessity. This, however,  
is a conventional arrangement, into which  
men who choose, have a right to enter; and  
having entered into it, they are bound by its  
provision. If they become responsible for  
the support of the individual's life, they  
have a right over his power of labor sufficient  
to cover that responsibility. And he who  
has become a member of such society, has  
surrendered voluntarily his control over his  
body to this amount. But as he has done it  
voluntarily, such a conviction proceeds upon  
the concession, that the original right vests  
in the individual.

It seems almost trifling to argue a point,  
which is in its nature so evident upon in-  
spection. If, however, any additional proof  
be required, the following considerations  
will readily suggest themselves. It is as-  
serted that every individual has an equal and  
ultimate right to the use of his body, his  
mind, and all the other means of happiness,  
with which God has endowed him. But sup-  
pose it otherwise. Suppose that one indi-  
vidual has a right to the body, or mind, or  
means of happiness of another. That is,  
suppose that A has a right to use the body  
of B according to his, that is, A's will. Now,  
if this be true, it is true universally; and  
hence, A has the control over the body of B,  
and B has control over the body of C, C  
of D, &c., and Z again over the body of A;  
that is, every separate will has the right of  
control over some other body besides its  
own body, or intellect. Whether such is the  
constitution of human nature, or, if it be not,  
whether it would be an improvement upon the  
present constitution, may be easily decid-  
ed.

And, if it be said, that, to control one man's  
body or another man's will, is impossible,  
for that every man acts as he will, since he  
cannot do anything unless he will do it, it  
may be answered, that the term will is used  
here in a different sense from that intended  
in the preceding paragraph. Every one must  
see, that a man, who, out of the various ways  
of employing his body, set before him by his  
Creator, chooses that which he prefers, is in  
a very different condition from him who is  
debarred from all choice, excepting that he  
may do what his fellow-men appoint, or else  
suffer what his fellow-men choose to inflict.  
Now, the true condition of a human being,  
is that in which his will is influenced by no  
other circumstances than those which arise  
from the constitution under which his Cre-  
ator has placed him. And he who places his  
fellow-man under any other conditions of  
existence, is guilty of the most odious ty-  
ranny, and seems to me to arrogate to him-  
self the authority of the Most High God.

2. The same remarks apply to the use  
of the intellect.

If the preceding observations are just, it  
will follow, that every man, within the limit  
before suggested, has a right to use his in-  
tellect as he will. He may investigate what-  
ever subjects he will, and in what manner  
soever he will, and may come to such con-  
clusions as his investigations may teach,  
provided he interfere with the happiness of  
no other human being. The denial of this  
right, would lead to the same absurdities as  
in the former case.

If it be said that the individual may, by so  
doing, involve himself in error, and thus di-  
minish his own happiness, the answer is at  
hand, namely, for this the constitution of  
things provides its appropriate and adequate  
punishment. He who inquires error, suffers,  
in his own person, the consequences of er-  
ror; and, besides, as for his happiness, society  
is, in no respect, responsible; there can be  
no reason, derived from the consideration of  
his happiness, why society should interfere  
with the free use of this instrument of hap-  
piness, which the Creator has entrusted solely  
to the individual himself.

But, it may be asked, has not society a  
right to oblige men to acquire a certain  
amount of intellectual cultivation? I answer,  
men have a right to form a society upon such  
conditions as they please; and, of course,  
so to form it, that it shall be necessary, in  
order to enjoy its privileges, for the individ-  
ual to possess a certain amount of knowl-  
edge. Having formed such a society, every  
one is bound by its provisions, so long as he  
remains a member of it; and the enforcing  
its provisions upon the individual, is no more  
than obliging him to do what he, for a suf-  
ficient consideration, voluntarily contracted  
to do. And, society may, rightfully, enforce  
this provision in one of two ways. It may  
withhold from every man who neglects to  
acquire this knowledge, the benefits of citi-  
zenship; or may grant these benefits to ev-  
ery one, and oblige every one to possess the  
assigned amount of knowledge. In this  
case, there is no violation of reciprocity, for  
the same requirements are made upon all,  
and every one receives his full equivalent,  
in the results of the same law upon others.  
More than this, the individual could not  
justly require. He could not justly demand  
to be admitted to rights which presuppose  
certain intellectual attainments; and which  
can only be enjoyed by those who have made  
these attainments, unless he be willing to  
conform to the condition necessary to the  
enjoyment.

3. I have thus far considered man only in  
his relations to the present life. So far as I  
have gone, I have endeavored to show that  
provided the individual interfere not with the  
rights of others, he has a right to use his  
own body and mind, as he thinks well to  
best promote his own happiness; that is, as  
he will. But, if he have this right, within  
these limits, to pursue his present happiness,  
how much more incontrovertible must be his  
right to use his body and mind in such a  
manner as will best promote his eternal hap-  
piness! And besides, if, for the sake of his  
own happiness, he has a right to the unmo-  
lested enjoyment of whatever God has given  
him, how much more is he entitled to the  
same unmolested enjoyment, for the sake of  
obeying God, and fulfilling the highest obli-  
gation of which he is susceptible!

We say, then, that every man, provided he  
does not interfere with the rights of his  
neighbor, has a right, so far as his neighbor  
is concerned, to worship God, or not to wor-  
ship him—to worship him in any manner that  
he will; and that, for the abuse of this lib-  
erty, he is accountable only to God.

If he be said, that, by so doing, a man may  
ruin his own soul, the answer is obvious;  
for this ruin, the individual himself, and not  
society, is responsible. And, moreover, as  
religion consists in the temper of heart,  
which force cannot affect,—and not in ex-  
ternal observance, which is all that force  
can affect,—no application of force can  
change our relations to God, or prevent the  
ruin in question. All application of force  
must then be gratuitous mischief.

To sum up what has been said—all men  
are created with an equal right to employ  
their faculties of body or of mind, in such  
manner as will promote their own happiness,  
either here or hereafter; or, which is the  
same thing, every man has a right to use his  
own powers, of body or mind, in such man-  
ner as he will; provided, he do not use them  
in such manner as to interfere with the rights  
of his neighbor.

The exceptions to this law are easily de-  
fined.

1. The first exception is, in the case of  
infancy.

By the law of nature, a parent is under  
obligation to support his child, and is respon-  
sible for his actions. He has, therefore, a  
right to control the actions of the child, so  
long as this responsibility exists. He is un-  
der obligations to render that child a suit-  
able member of the community, and this  
obligation he could not discharge, unless the  
physical and intellectual liberty of the child  
were placed under his power.

2. As the parent has supported the child  
during infancy, he has, probably, by the law  
of nature, a right to his services during  
youth, or for so long a period as may be suf-  
ficient to insure an adequate remuneration.  
When, however, this remuneration is receiv-  
ed, the right of the parent over the child  
ceases forever.

3. This right, he may, if he see fit, trans-  
fer to another, as in case of apprenticeship.  
But he can transfer the right for no longer  
time than he holds it. He can, therefore,  
negotiate it away for no period beyond the  
child's minority.

4. A man may transfer his right over his  
own labor, for a limited time, and for a sat-  
isfactory equivalent. But, this transfer pro-  
ceeds upon the principle, that the original

right vests in himself; and it is, therefore,  
no violation of it. He has, however, no right  
to transfer the services of any other person,  
except his child; nor of his child, except un-  
der the limitations above specified.

In strict accordance with these remarks  
is the memorable sentence in the commence-  
ment of the Declaration of Independence,—  
"We hold these truths to be self-evident:  
that all men are created equal; that they are  
endowed by their Creator with certain in-  
alienable rights; that among these are, life,  
liberty, and the pursuit of happiness." That  
the equality here spoken of is not of the  
means of happiness, but in the right to use  
them as any one wills, is too evident to need  
illustration.

[From the Pawtucket Chronicle.]

SLAVERY.

This afternoon the inhabitants of this vil-  
lage will be addressed by Mr. Stanton the  
anti-slavery lecturer, and in the evening by  
Mr. Birney, a distinguished gentleman from  
the slaveholding section of our free coun-  
try. Than these two gentlemen there are  
none better qualified to convince the mind,  
touch the heart, and arouse the feelings of  
an intelligent audience. It is true the cause  
for which they speak, pray and labor, is ex-  
tremely unpopular, but they never yet re-  
garded popularity as the criterion of right  
and wrong, or the measure of the humblest  
man's duty. It is also bitterly opposed by  
public prejudice, but as their imagination has  
never deified public prejudice, they feel no  
scruples in frowning on its dictates, when it  
exiles conscience from the bosom, and in-  
vests gross error with unapproachable sanc-  
tity. They doubtless will be heard with the  
audor they richly merit, and if they do not  
succeed in convincing the public of the  
soundness of their arguments, there will be  
no question about the sincerity of their mo-  
tives.

Slavery is a terrible evil to endure pa-  
tiently, and a difficult one to discuss calmly.  
Its horrors are not less awful because poor  
helpless negroes are its victims, and proud  
white freemen its advocates. Were we ask-  
ed to quote one word that would express all  
the evils, the accumulated curses, and the  
concentrated malice of the whole universe,  
that would be slavery. 'Tis an epitome  
of all earthly degradation. Though natu-  
ralized in our land, and legalized by our  
constitution, it is still a black excrescence  
on the one, and a foul curse on the other.  
Its principles are tyranny, oppression and  
violence, its arguments whips, blood and  
chains, its existence a violation of every hu-  
mane sentiment, and its effects the debasement  
of body and soul.

The excuses offered in defence of its vi-  
ces or in explanation of its virtues, never ar-  
rise to the dignity of arguments, or speak  
with the authority of facts. The Southern  
gentry who practice slavery, leave its apolo-  
gies to their brethren of the North. A  
Southern disdains to argue so simple a ques-  
tion as Slavery.

So firmly engrained is this monster-vice  
in the fears, and entwined serpent-like, a-  
round our national hopes, that it dares to wave  
aloft a whip of scorpions over the heads of  
freemen, pointing to the Constitution as the  
security for its enemies, and throwing out  
menaces of the dissolution of the union, the  
sundering of the score of living ties that  
bind us together as a nation, if there be  
sought utterance against slavery; and though  
all detest its withering influence, are aware  
of its insidious pretensions, and anxious to  
free our fair land from its loathsome pres-  
ence, yet a voice from the Southern Cotton  
fields proclaims to the North, silence, silence.

ANTI-SLAVERY.—Last Friday Mr. Birney  
from Kentucky, Mr. Stanton from Ohio, and  
Rev. Mr. Wright, a colored clergyman,  
from the city of New-York, who resides  
as a pastor over a Presbyterian Church, de-  
livered addresses in Elder Ray Potter's  
Church. Cold must have been the heart  
that was not affected by the pathetic appeals  
of this colored man, as he spoke of the bonds  
chains and misery of his enslaved brethren  
at the South, and of the scornful treatment  
of his free brothers at the North. He  
touched the common chord of feeling that  
pervades every heart. The facts stated by  
him, show that the blacks of New-York city,  
are intellectual, educated and temperate.  
They have a number of temperance associa-  
tions, Sunday Schools, public schools, five  
houses for divine worship, and four debating  
societies.

They have a fund of \$112,000 for the  
burial of the dead and support of the poor.  
No city whose population is not greater  
than that of the blacks in New-York, has  
such a large amount of money employed  
wholly in the promotion of benevolence and  
the relief of human sufferings. This fact  
speaks well for the colored people.—They  
are building a hall to cost \$12,000, where  
lectures will be delivered, a museum and li-  
brary established, and a high school kept.

Mr. Birney's manner of speaking is pleas-  
ant, his statements candid, his language per-  
susive, and his sentiments mild. His mind  
is of a high order. He in emancipating  
his slaves, from the shackles of servitude, has  
given strong proofs of his sincerity and most  
undoubted evidence of his goodness of heart.  
Such a man, so full of the milk of human  
kindness, could not do evil in any cause,  
and in the one he is engaged in, will be the  
means of executing much good.

Mr. Stanton's address did honor to the  
speaker as an orator, and was honorable to  
him as a man, who could not only feel for  
human suffering wherever it met his view,  
but speak and act too in defence of those  
common principles of freedom, equality and  
right, we have received from our great pa-  
rent nature.—B.

## AN INTELLECTUAL COMBAT.

[From the Boston Daily Advertiser.]

One of the most interesting, masterly and hon-  
orable discussions ever listened to in this com-  
munity, took place on Friday evening and Sat-  
urday forenoon, before the young men's anti-slavery  
society, in Julien Hall. The parties were  
George Thompson and R. R. Gurley. Its origin  
was wholly unanticipated by all parties. At the  
meeting of the society Friday evening, Mr.  
Thompson offered a resolution, condemning in the  
strongest terms, the American Colonization So-  
ciety, as an obstacle to the liberty of the slave,  
and a fraud upon humanity, deserving the repro-  
bation of all men. He proposed to go into the  
merits of this resolution, and incidentally asked,  
if there was any one present who was disposed  
to discuss it with him, and take the side of the  
Colonization Society. A gentleman rose and  
said, "I will." It was Mr. Gurley, the agent of  
the Colonization Society, and its most efficient  
champion. Mr. Thompson accepted the propos-  
al at once, either for that evening or any other time.  
Mr. Gurley was equally prompt, and it was ar-  
ranged that Mr. T. should commence the discus-  
sion and each disputant alternately occupy half an  
hour. The Hall was as full as it could hold, and  
the interest became very animated to hear these  
two able champions of the respective causes they  
have espoused, and of which they are the prin-  
cipal organs.

Mr. Thompson commenced and occupied the  
first half hour, in stating his objections to the  
principles and practice of the Colonization So-  
ciety, as presenting, in his view, a great barrier to  
the improvement of the colored people, and to  
the emancipation of the slave.

His principal grounds of objection were—that  
the Colonization Society was not a society for  
abolishing slavery—that its tendency was to pre-  
scribe and coerce the free people of color and  
force them into expatriation—that it was unright-  
eous and a fraud upon humanity, by assuming to  
cover the whole anti-slavery ground, when in fact  
it only perpetuated slavery, by carrying off the  
free blacks, and thus enhancing the value of slaves  
to their masters—that it was one thing at the  
North and another thing at the South, condemn-  
ing slavery, in one place and excusing it in an-  
other—holding to no fixed principle, but that of cold  
calculating expediency—that the Colonization  
Society contended that the prejudice against the  
colored people was invincible, so that they could  
not be made free and happy here, but must be  
Africa, their native land, while the abolitionists  
maintained that this prejudice was vinicible—that  
the colonizationists contended that the abolition  
of slavery must be gradual, and could only be  
brought about by sending the blacks to Africa,  
while the abolitionists went for unconditional,  
universal emancipation, *now*, as the only remedy  
—that the former insisted the colored man could  
not and should not be happy here, while the lat-  
ter maintained that they could be happy and use-  
ful here as free men—the abolitionists maintain-  
ed that slavery was an irresistible barrier to Chris-  
tianity, while the colonizationists contended that  
slaves could be christianized as well as if they  
were free. These were the points he wished  
Mr. Gurley to meet. Mr. T. also said that he was  
opposed to founding such colonies by coercion  
and the sword, and protecting them by discharg-  
ing nine pounders into masses of human flesh.  
He denounced in glowing language, the scheme  
of coercive expatriation, adopted by Maryland,  
and charged it upon the Colonization Society,  
who had endorsed it.

Mr. Gurley replied in his first half hour. His  
object in coming here was to get at the truth—  
to disabuse the anti-slavery society of the unjust  
prejudices they held against the Colonization So-  
ciety, and, if possible, to allay that fiery spirit  
that was raging in the North, to the injury of  
the slave, the exasperation of the South, and the  
danger of the Union. It was a great political  
question, connected with the permanency of all  
our political institutions, and one with which he  
conceived a foreigner had no right to interfere.  
The cry of equal rights, which was now raised by  
the slave, the exasperation of the South, and the  
danger of the Union. It was a great political  
question, connected with the permanency of all  
our political institutions, and one with which he  
conceived a foreigner had no right to interfere.  
The cry of equal rights, which was now raised by  
the slave, the exasperation of the South, and the  
danger of the Union.

He contended that not from prejudice, but from  
an ordination of Providence, the blacks could not  
be happy here, and could never rise to any con-  
siderable degree of moral elevation—that the ob-  
ject was to plant a christian colony in Liberia,  
that should put a stop to the slave trade, and im-  
prove the condition of the African race. He was  
desirous that all should do all in their power to  
improve the condition of the blacks, and there  
was room enough to unite us all, in the glorious  
scheme of colonization, which not only embraced  
the colored population here, but was designed, by  
sending them to Africa, to enable them to carry  
forward their brethren there in improvement and  
Christianity. The only sense in which the Colo-  
nization Society regarded Africa as the native  
land of the blacks, was that it was their mother  
land and the climate there was more congenial  
to them, and the obstacles less to their advance-  
ment to entire equality as a people. He did not  
defend the Maryland scheme of colonization, and  
justified no act of oppression or coercion. The  
parent society had merely approved the liberality  
of Maryland in appropriating 200,000 dollars to  
colonization, without reference to the law con-  
nected with it, and at that time the Maryland so-  
ciety had dissolved its connexion with the Colo-  
nization Society. The colony at Liberia, had  
defended itself from aggression, to preserve its  
existence, just as New-England and other colonies  
had done, that were planted like that at Li-  
beria, not on the Quaker principle of non-resist-  
ence, but of self defence. The doctrines of the  
anti-slavery society only tended to destroy the  
foundations of society, and if they prevailed, at  
the North, nothing could restrain the unbounded  
license of the slaves, or the vengeance of the whites.

Mr. Thompson followed, another half hour.  
He contended that the question ought to be what  
is right and righteous, not what will be most  
agreeable to those who violate the first principles  
of right by the monstrous doctrine of claiming  
property in man. Mr. T. admitted that he was a  
foreigner, but that this was a question of the  
rights of man, on the broadest basis of christian-  
ity and philanthropy. It was an universal ques-  
tion, and in that relation, no man was a foreigner,  
let him discuss it where he might. On this prin-  
ciple he gave an American, a friend of coloniza-  
tion, the chance to discuss this question with him  
in England, and he was ready to discuss it here.

At this point in the discussion, there was an ex-  
pression of applause in the audience, checked by  
a general hush—which many mistook for hisses,  
though not so intended as was immediately ex-  
plained. Mr. Thompson begged his friends not  
to give any expressions of approbation or disap-  
probation.

The Rev. Mr. Farley of Providence, R. I. rose  
and said he was a stranger, but he was a native  
citizen, thank God, and stood on his own soil,  
though belonging to neither of the societies.  
But, he felt it a duty, in the evidently excited  
state of feeling the audience were now in, to ask  
for the immediate adjournment of this meeting,  
in order that it might be held in some more spa-  
cious room, and that this important discussion  
might be carried on in the hearing of a larger



Mr. Thompson treated the suggestions with courtesy, and admitted the plea of indisposition, although regretting exceedingly that Mr. Gurley could not be with the debate. Mr. Gurley closed on his part, after which Mr. Gurley spoke for some moments and the question on the resolution was put, all present being invited to vote. It was carried in the affirmative, with four voices in the negative. The whole discussion was a model for courtesy and Christian temper in like cases, and did great credit to all parties concerned. We question if a public debate was ever conducted in this city in a better spirit and with more ability. Mr. Thompson is one of the most powerful popular orators, that ever addressed an assembly. We think that the result will come out of the debate, and will enable the two parties better to understand each other, and will provoke them to love and good works. The more people there are on this subject and the more jealous they are of each other, the sooner the work will be accomplished, by the force of public opinion.—*Advocate.*

The sordid and degraded soul of a slaveholder might indeed, be offended that Mr. T. Wilson should clothe the slave with the privileges and dignity of an immortal being, because it is the duty of every man to damn sin for thus imbruting the 'image of God,' but to the philanthropist and christian it must appear alike noble and heavenly, to see one, whose whole 'body, soul and spirit' (as he himself expresses it) are engaged in the emancipation and elevation of more than two millions of the sons of Africa. I love the man who counts the 'tears of such as are oppressed, and have no comfort,' and I do sincerely pity that man, who not only has no sympathy for the slave, but would shut up the mouth of an eloquent advocate of freedom, merely because he is a *coloured* man.

But then, 'what a warning name that we are so ignorant as to use in relation to a foreigner to denote a man in relation to slavery!' It is a burning shame indeed. Mr. Editor, that the

The President announced that within a year, the Abolitionists of Boston would bleed to the amount of \$40,000, to secure the erection of a hall for their accommodation, to which could be added for the discussion of all questions of Moral Reform. [Tremendous applause.]

Adjourned till half past 7, evening.

The closing meeting of the Convention was held on Thursday evening, under circumstances of surpassing interest. The hall was excessively crowded, though it was not understood that the Convention would rise.

The question, that "religious instruction to the colored race while held in bondage must necessarily be inefficient," elicited much heated discussion from Messrs. Wright, Briggs, and others. The arguments and illustrations were apt and weighty, and the conviction to the heart and mind of the crowded audience. Affirmed unanimously.

After passing several resolutions without remark, and the disposing of remaining business by the Convention, Mr. Thompson a-

A negro boy belonging to Capt. S. Potter, was found on board the schr. Butler, at the New Inlet, bound for Fall River, and ready for sea, on the 15th inst. After an examination before the magistrates, Captain Carter was admitted to bail, and the mate and two seamen were committed to prison, until the Fall Term of our superior Court, for want of security; and one other seaman also detained in prison as evidence in the case. We have no wish to express any opinion as to the guilt or innocence of the accused. That the magistrates are satisfied that the negro could not have got to his place of concealment without assistance from some one on board, is certain, and that is one of their decisions. And all this trouble, cost, and distress, has been brought about, for what? Nothing in the world but that strangers will be meddling with our municipal laws, even to their infraction—laws that in no way affect them, either in person or property, but which are essential

Yours, in behalf of the enslaved,  
JOS. WARREN CROSS.

Chairman, for his conduct in the chair; and for his long continued, and zealous exertions, in the Anti-Slavery Cause.

On Tuesday, J. G. Jones of the anti-slavery cause answered the question, "American opinion, of the inefficient slaveholder." The great weakness of the most of the lowest slaveholders is, they are not promoters of conscientiousness. They promote the first descent of a drunkard, or but would men the less perseverance, bringing them through the slavery, at least involuntarily, to their right, up to the very brink of elevating them.

As to the scheme which until tomorrow will bring the repent of a slaveholder, prove an abolition of the slaveholding, this afternoon the difficulties of the Union says their difficulties; so they pointed out and filling difficulties—they are still there. They may be slave is left not to support our throats, encourages the removed by or to act. difficulties, place, will be science.

QUESTIONS TO A SLAVEHOLDER. Usually given by a slaveholder. Can he go of slavery?

No. The men are devoted to visiting the supposed by Slaves know their content graduated for their in and to appease. Hence, if a tented, they you not like no, massa; of course, the master, in Kentucky.

In Kentucky I am content. I might go say to me. To give an question of house near slaves residing and man the emancipation of the United States for a meeting there to-day, per, he not going to be minister here whether slave what do you head, and no massa, don't.

The next knife in the old man saw me, he massa, let us another engine force me in not know? he now thought massa, if you know who.

Another one day, I hastening to that they grant me "hard things about me?" and riding as we know it.

"We know it than we have said.—See him all Mr. Birney and help you to help your Mr. Birney abolition were driven to. They expected efforts in the also spoke almost universal at the north this subject.

The powerful abolition presented by impressed by. It was this, New York ward the abolition.

Another by the slave going to a miles from a basket of one, which one, but no; all told he had much elated I do not know that I am impression.

QUESTIONS TO AN ABOLITIONIST. Influence which excommunicated. Believing operation? it is my opinion in the church.



(From the New-England Spectator.)  
JAMES G. BIRNEY.  
On Tuesday evening, after preliminary business, J. G. Birney gave an account of the progress of the anti-slavery cause in Kentucky, and then answered such questions as the audience was pleased to ask.

QUESTION. What do you think of the "American Union?" whether it is, in your opinion, defective in principle, and will be efficient in its operation on the south?

THE GREAT DEFECT OF THE UNION is, they take too much of the principle. They descend to the morality of the slaveholder, and try to elevate him. They are attempting to act upon too low a grade of conscience. If I were to go to a village to convert the drunkard, and try to elevate him, or the retailer, and try to elevate them, I would go to the poorest men in the village, and I would go to the least contaminated with the sin of intemperance. I would first operate on these, and then I would go to the right standard, and then I would go to the right principle, and then I would go to the right spirit. So, to advance the abolition of slavery, I would first go to those who are the least involved in this sin, and endeavor to set them right, and then, when I had brought them up to the right principle, I would go farther, and try to elevate those who are more involved, and thus bring all to the correct standard.

As to the operation of the Union, I would say that the slaveholder will be satisfied with any scheme which allows him to put off present duty until tomorrow. He will not object to your calling slavery a sin, and that he should immediately repent of his sin; but—Your "but" will prove an opiate to his conscience. The "Exposition" of the Union, I regard as a sower of the seeds of the slave's sin. We have heard much of the difficulties in the way of its abolition. The Union says in difficulties. They thus throw difficulties between the slaveholder and his duty, so that whenever his sin and duty are pointed out, these difficulties are ever starting up, filling the whole field of his vision. The difficulties—the difficulties. You tell slaveholders they are sinning every moment they hold slaves. They may admit it, but then they will say the slave is better off than the free black—or he cannot support himself if liberated—or he will cut out his throat. Now they say—and the Union encourages them to say it—these difficulties must be removed before they can be led to feel the truth of the matter. Here is the obstacle to success. These difficulties, as long as they are allowed to have place, will ever stand between truth and the conscience.

QUESTION. If a stranger puts a question to a slave, relating to his freedom, will he usually give him a direct, sincere answer? Can he get at his real views on the subject of slavery?

No. This is the reason why so many northern men are deceived on this subject. A stranger, coming to the master's family, is kindly treated, and supposed by the slaves to agree with the master. Says now that they are valued on account of their contentment, and that their treatment is gratified by it. It is therefore regarded by them as their interest to say that they are contented, and to appear so, whether such is the fact or not. If, asked by the stranger if they are contented, they uniformly say—yes, massa. Would you not like to be free, and leave your master?—No, massa; I very well off now. They suppose, of course, that what they say will be reported to the master, and influence his treatment of them.

In Kentucky, all know me, continued Mr. B. I am committed to the public, and they would all get to me that they preferred liberty to slavery. To give an instance. When about to discuss the question of immediate abolition, in the school-room near where the sixty-three emancipated slaves reside, I proceeded to the place, and found an old man sweeping the house. He was one of the emancipated, and the sexton. As it was out of the usual time for putting the house in order for a meeting, I asked him what he was doing there to-day, in order to test the old man's temper, he not knowing me. "Ah, massa, there is going to be a great debate to-day. Our minister here is going to discuss the question—whether slavery is right or not." "Well, old man, what do you think of it?" He hung down his head, and said in a tone quite changed—"Ah, massa, don't know."

The next morning, as I thought I had left my note in the school-house, I rode up and found the old man cleaning the house. As soon as he saw me, he said—"Come, get down, get down, massa, let us go in and talk about it." As I had another engagement, I excused myself; but he insisted, and almost pulled me from my horse, to force me in to talk with him. There was no "I don't know" now. But when I asked him what he thought of the question, he replied, "Well, massa, if you don't right on the question, I won't know who is."

Another instance. While riding on horseback one day, I noticed two females, with hurried steps, hastening to the road to meet me. They told me that they prayed for me, that the Lord would grant me success. "Men say," they continued, "what do you think of it?" "Ah, what do they say about me?" "They say you are a slave trader, and riding about the country buying slaves. But we know it is all false." On parting, they said—"We now know it is our duty to behave better than we have ever done, so that they may not say—See how bad these slaves conduct—this is all Mr. Birney's doings. No, we will behave well, and help you all we can, and we will pray God to help you."

Mr. Birney here stated, that if the cause of abolition were now to cease, these slaves would be thrown to desperation. This is their only hope. They expect something good is coming from our efforts in the anti-slavery cause. Mr. Birney here spoke of the information the slaves obtain almost universally, of the anti-slavery movements on the north. They are much better informed on this subject than their masters.

The power we at the north have of making the slaves co-operate with us, in hastening the peaceful abolition of slavery, was never so strongly presented before a northern audience. All were impressed with the truth, now is the time to act. It was this, chiefly, which called forth \$15,000 in New York, and \$6,000 in Boston, to carry forward the anti-slavery cause.

Another instance to show how he was regarded by the slaves, Mr. B. then noticed. His son was going to attend school in Lexington. About 14 miles from home, he overtook a female slave with a basket of turnips on her head. He asked for her, which she gave him. He offered to pay her, but she said she wished for his name. He told her his name was Birney. "Ah," said she, much pleased, "are you the son of that good man?" I do not say this, added Mr. B. smiling, to show that I am better than others, only to give the impressions of slaves.

QUESTION. What do you think will be the influence of the churches at the north, which exclude the slaveholder from the communion and from the pulpit?

Believing, said Mr. B., that all the successful operation in the cause must be on the conscience, it is my opinion that abolition must begin and end in the churches. If a slaveholder were to come

to the north, and be refused communion with one church after another, it would bring him to consideration. There is conscience left at the south, and it can be acted upon in this way. Many there are now kept down at the south. If the churches at the north take the lead, and do their duty in this respect, it will give countenance to and bring out those who think with us at the south.

## BOSTON.

SATURDAY, JUNE 6, 1835.

## THE DIFFERENCE!

On Thursday morning, May 14, 1835, there assembled in the Rev. Dr. Lansing's meeting-house, in the city of New-York, a small band of abolitionists, whose names are cast out as evil, who are proscribed and hated as the offspring of the earth, and who are enduring a great fight of afflictions in the cause of righteous and violated liberty. Many of their number had left the city on their return homeward, and, of course, they were numerically insignificant. They came together, drawn by the ties of Christ, in steadfastness of hope, in purity of spirit, and rich only in faith. The multitude came not to cheer them, or to bid them God speed. Occasionally, a stone, thrown by an unseen hand, came dashing through a window, as a violent but excellent token of their moral worth, and exciting a complacent smile upon every countenance. No one changed his position, nor were the proceedings interrupted for a moment. Under these adverse circumstances, they were called upon to declare what they would do for the slaves, for their country, for the world, and for God. In the course of an hour, that little impoverished and despised band agreed to be responsible to the American Anti-Slavery Society, for the ensuing year, to the amount of FIFTEEN THOUSAND DOLLARS!

On Thursday evening, May 14, 1835, there assembled in the Rev. Dr. Spring's meeting-house, in the city of New-York, at the call of the Colonization Society, between two and three thousand persons—representing all the fashion, all the wealth, all the prejudice, all the proscription, and all the malice of that city. On the evening previous, the most inflammatory attacks had been made upon the abolitionists, and every effort was tried to stir up the malignity of the audience, both against abolitionists and the colored population, in order to increase the funds of the Colonization Society. In the course of this evening, the proceedings were distinguished for a combination of petty malice, low wit, and coarse vituperation. Clamorous uproar and boisterous merriment, in the style and spirit of a common theatre, characterized the house of worship, the chief comic actor on the occasion being George W. Bethune—a man who is understood to have no small share of slave property in his possession, by marriage. He and David M. Reese constitute *par nobis fratrum*. Well, under these circumstances—with a rich, fashionable, and overflowing audience, stimulated to the utmost by their hostility to the colored people and their advocates—the meeting being called, moreover, by way of opposition to the anti-slavery meeting, and its object being to raise funds to "get rid of the niggers"—and after every trick and artifice had been exhausted by Bethune to raise the wind—the amount raised on the occasion was less than SEVEN THOUSAND DOLLARS!

Of which twenty-five hundred dollars were subscribed on certain conditions, which will in all probability render this subscription of no avail. Mark, too, the popular manner in which the whole amount was extorted. First, an individual was announced as being willing to subscribe \$1000—this intelligence was received with thunders of applause! Then another—and another—and another, to the same amount—the same uproarious plaudits following each announcement!—Bethune all the while acting the part of a harlequin, or rather of a *crack* auctioneer, hawking out—going—going—going!—

At midnight, the indecent and disgraceful farce ended, and we retired with feelings of commiseration and sorrow for the infuriated multitude, and of disgust and indignation towards their unworthy leaders.

JAYISM WORSE THAN GARRISONISM! We hope the treatment which Judge Jay is receiving at the hands of the constitutionally-minded, will prove instructive to those constitutionally-minded, who imagine that it is our plain manner, rather than our principles, which excites opposition, and that only a moderate, smooth and polished style is needed to conciliate all divisions between abolitionists and colonizationists. Mr. Birney has already been assailed with coarse vituperation—and yet Mr. Birney is certainly one of the most moderate, temperate and urbane speakers that ever addressed a popular assembly. Judge Jay is habitually and characteristically mild, prudent, cautious, and very chaste and dispassionate in his style of writing—of clear diction, ripe judgment, and patient investigation—and yet falls of wrath on those who have devoted their heads, as if he were "the basest of the base, the most execrable of the execrable." His recent work upon Colonization is absolutely irretrievable—the materials are put together with extraordinary skill—and the evidence is arrayed in the most convincing manner. Yet the published editors of the New-York Journal of Commerce, with singular audacity, assert that "the charges of Mr. Jay are supported by misquotations, perversions and sophisms, such as we never saw put together by an honest man!" And they again refer to "the flagrant injustice of the charges made by Mr. Jay"—paradoxically affirming in the same breath, "Yet we do not doubt the perfect honesty of Mr. Jay." Fie on such cowardly hypocrisy! Mr. Jay, it seems, deals in misquotations, perversions and sophisms, and yet is perfectly honest. Whatever is here conceded to the heart, is deducted from the brain; and to save Mr. Jay from the charge of corruption, he is very kindly told that he is little better than a fool, unable to discriminate between right and wrong—truth and error.

Dr. Reese, the low reviewer of Judge Jay's book, gives the palm to us, on the whole, for candor and fair dealing, over the excellent Judge! We are not willing to receive it from so degrading a source—for we are filled with abhorrence of the spirit, character and history of David M. Reese—a history which may yet appear in print, if he continue to outrage public decency and forbearance by his vile attacks upon some of the noblest philanthropists in this or any other country.

The Journal of Commerce is becoming basely envious of the *Courier & Enquirer*, and bids fair to excel it in the coining and uttering of false and wicked accusations against abolitionists. It says—"In Boston, Garrison has for years exerted himself to break up the African Sunday Schools, in which pious Colonizationists were laboring for their instruction," &c. This is a cruel slander, utterly devoid of even a coloring of truth. "Being defamed, we entreat" the Journal of Commerce to cease from its work of calumny. Its charge against the abolitionists of New-York, that they, "with a cruelty and bigotry exercised by no other beings in our country but Popish priests, have driven the poor black children from the Sunday schools, and thus taken away from them the means of elevation, which the benevolence of Colonizationists had provided," is manifestly a libellous asseveration. Messrs. Hale and Hallock, in this catering for the appetites of southern soul-drivers and New-York mobocrats, may fancy that they are driving a prosperous trade; but let them know that as they have sown to the wind, so they will in due time infallibly reap the whirlwind.

Query—Will they explain to the public, how it is that these cruel, bigoted and persecuting abolitionists possess so uniformly the confidence, affection and gratitude of the colored population throughout the United States? and how it is that the kind, liberal and successful colonizationists are regarded by that population with feelings of aversion and scorn?

## ACCURACY!

The American Baptist and Home Missionary Record contains the following item of intelligence:—"The American Anti-Slavery Society held their meeting at Dr. Lansing's church on Tuesday morning. Rev. Dr. Cox, of London, was announced in the papers as one of the speakers, but without any consultation with him, and as this was foreign to the business of his visit to the United States, he very properly declined any attendance at the anniversary."

The society, in a resolution offered by Mr. Stow, held the arrival of the deputation from England as a matter of joy, and regarded them as persons of "unimpaired integrity." Nevertheless, Mr. Thompson, who is sent over here to lecture us on the subject of slavery, denounces Dr. Cox in the most ungentlemanly and unchristian manner, &c.

There are three capital errors in the above extract. It is not true that Dr. Cox was announced in the papers [meaning anti-slavery papers] as one of the speakers, although it is true that the notorious Webb made such an announcement in his *Courier and Enquirer*. It is not true that Mr. Stow's resolution either hailed, or alluded to, "the arrival of the deputation from England as a matter of joy, or sorrow, praise or blame." It is not true that that resolution regarded the English delegates "as persons of unimpaired integrity." Far otherwise. Let it speak for itself!

Resolved, That this Society records with unforgotten joy and gratitude to Almighty God the triumph of Christian benevolence in the emancipation of 800,000 slaves in the British dependencies, and its happy results; and animated by the prospect of a union between the philanthropists of Great Britain and America in Christian efforts to extinguish slavery and the slave trade throughout the world, most fervently hopes that the delegates sent from Christian bodies in England to those in this country, will be men of unimpaired integrity, and ever willing to co-operate with the immediate abolitionists of this country.

So much for the accuracy of the Home Missionary Record!

Again! This same publication, in speaking of the Baptist General Convention recently held in Richmond, Va. and of Messrs. Cox and Hoby, says—

"Great fear had been expressed lest they should introduce to the convention a 'vexed question,' calculated to disturb the harmony existing between the north and the south of our great country. But no sooner was their communication made known, than every suspicion vanished, and every feeling was fraternal, affectionate, and elevated with the genuine philanthropy of the Gospel. They were welcomed with glowing emotions, and by a unanimous vote the president was directed to give them the right hand of fellowship in behalf of the convention."

Thus by proving treacherous to the cause of bleeding humanity, and to their own high professions, they have been welcomed with glowing emotions by southern dealers in slaves and the souls of men. In this instance, they have given strong evidence that they love the praise of men more than the praise of God; that they have become enslaved by "that fear of man which bringeth a snare"; and that when they saw a confederacy of thieves, then they by their silence consented with them. Their appalling defection will be made known by the Liberator throughout England.

## MORE ACCURACY.

The pseudo Journal of Freedom, published at New-Haven, utters the following veracious assertion:—"We observe two things in relation to the late anniversary of the American Anti-Slavery Society, which deserve particular notice. First, There was nothing said against the Colonization Society."

"Nothing said against the Colonization Society!"—And yet the following resolution was adopted unanimously:—"Resolved, That we deem the principles and measures of the American Colonization Society to be unchristian, proscriptive and dangerous; that the same high and solemn considerations which led us to repudiate that Society from the beginning, still remain in our hearts not only without abatement, but with augmented power; and that its complete extinction is essential to the final triumph of our holy cause."

Thus, it seems, to affirm that the principles and measures of the Colonization Society are unchristian, proscriptive and dangerous, and that it must be annihilated, is to say nothing against the Society! Be it observed, too, that this affirmation was made not by an individual, but by an assembly of delegates from all parts of the country. Verily, the vision of the editor of the Journal must be extremely circumscribed, that he did not observe this strongly condemnatory resolution. We trust he will be honest enough to copy it into his columns, that his readers may know the whole truth on the subject.

It seems to us that an extraordinary degree of effrontery is needed on the part of those who oppose the Anti-Slavery Society, to assert that abolitionists are becoming less hostile to the Colonization Society than formerly. Mr. Breckenridge, in his frantic and malignant speech at New-York, had the egregious folly to declare, that the "citadel was silenced"—referring to the American Anti-Slavery Society—and that the Colonization Society was now assailed only by a few scattering outposts! This is the same effrontery. Abolitionists are cordially detesting the Society as they do slavery and the slave trade. There is a war of extermination, not of compromise. The Bohon Uppas must be cut down and cast into the consuming fire, and its ashes scattered to the winds of heaven.

## MESSRS. GURLEY AND THOMPSON.

DISCUSSION. Mr. R. R. Gurley has written a letter to the editor of the New-York Journal of Commerce, respecting the discussion which took place in this city, last week, between himself and Mr. Thompson. He says that the resolution offered by Mr. T. was finally passed, but fifteen or twenty voices, I judge, were raised against it, and probably fifty or more colonizationists had withdrawn before the vote was taken. The Daily Advocate of this city, says that only three or four voices in the crowded assembly were heard in opposition to the resolution. Mr. Gurley not only says but hears double. We really believe that three abolitionists to one colonizationist left the hall before the question was put to the meeting, as many of them were obliged to return to their homes out of the city; yet the resolution was adopted almost by acclamation!

The following paragraph from Mr. Gurley's letter will amuse such of our readers as attended the meetings referred to:—"We had a large and respectable meeting in the Masonic Temple on Thursday afternoon, which after two addresses was adjourned to Friday, at 4 o'clock. The second meeting was highly respectable and interesting, and addressed by several distinguished individuals. A deep impression in favor of African Colonization was made at these two meetings."

Now for a comment or two. "We had a large and respectable meeting." True—but Mr. Gurley forgets to state that at least three-fourths of the persons present were abolitionists! "The meeting was addressed by several distinguished individuals." Indeed! who were they? Why not give their names, Mr. Gurley? "A deep impression in favor of African Colonization was made at these two meetings." The climax of vanity and self-deception! Witness the public condemnation of the Society on the ensuing morning.

## Again says Mr. Gurley.

"You can hardly imagine the bold and determined spirit with which the Anti-Slavery men are pushing their cause—mainly, now, it would seem, to overthrow the Colonization Society, which they deem the great wall in the way of their progress."

Very true, Mr. Gurley. It seems, therefore, that the exultation of your friend Mr. Breckenridge was most untimely, when he declared that the abolitionists had almost ceased to assail the Colonization Society. The "great wall" is tottering to its base, and it is not in human skill or strength to prop it up against the might of omnipotence.

"We intended to give, in our present number, a long account of the debate between Mr. Thompson and Mr. Gurley—but must refer our readers to the sketch, in preceding columns, from the Daily Advocate. If our esteemed friend Mr. Hallett had been more familiar with the principles and the delevens of the Colonization Society, he would not have spoken so favorably of the paltry defense of the Society by Mr. Gurley, a defence which was as 'empty as the whistling wind,' and in two or three instances, mean and atrocious. Mr. G. was as an infant in the hands of a giant—torn limb from limb, by his victorious and mighty antagonist. The following resolution (the death-warrant of the Colonization Society) was the one discussed, which was adopted almost unanimously by a crowded assembly:—

Resolved, That inasmuch as the principles and measures of the American Colonization Society, and of its auxiliaries, have been clearly shown, in the light of truth, of experience, and of demonstration, to be unrighteous, unnatural and proscriptive;—and diametrically opposed to the feelings and voices of the colored population of this country—we regard the present attempt which is making to give strength and permanency to that Society, as a FRAT on the ignorance, and an outrage upon the intelligence and humanity of the community, demanding the strongest public reprobation."

## LET OUR COLORED BROTHERS DECIDE.

ANOTHER THRUST AT THE MONSTER COLONIZATION. Our colored brethren in Boston are prompt and rapid in their movements. We did not know that the meeting alluded to below, was contemplated or had been held by them, until furnished with a copy of its proceedings for publication. The tribute which they bestow upon Mr. Thompson is expressed in warm and affectionate terms, and must be peculiarly gratifying to him; in it, all the intelligent colored population of the United States will unite, as one man. It is utterly condemnatory to poor Mr. Gurley and his unnatural scheme of expatriation. O, the folly of those men who expect to succeed in inducing the people of color to leave their native land, for a perilous residence in the wilds of Africa! They may as reasonably hope to pluck out the stars of heaven, and colonize them in the bottom of the great deep.

## GREAT MEETING OF THE COLORED CITIZENS OF BOSTON.

A highly respectable meeting was held by the people of color at the Belknap-street school room, to adopt measures expressive of their approbation and gratitude to George Thompson, Esq., for his able defense of their cause and the principles of Anti-Slavery. Mr. Thomas Dalton was called to the chair, and Mr. S. R. Alexander appointed Secretary.

The object of the meeting having been stated by the Chairman, the following resolutions were offered by Mr. John T. Hilton, seconded by Mr. James G. Barbadoes, and unanimously adopted. Resolved, That we hold in high estimation the character of our distinguished friend and philanthropist, George Thompson, Esq., and greatly appreciate his labor of love in the cause of humanity and equal rights.

Resolved, That we tender thanks to God for raising up such a personage to plead our cause, and to give his blessings on all his future efforts in behalf of the oppressed people of color.

Resolved, That as touching the discussion of last week, we owe our friend Thompson our warmest, heartiest, and most unfeigned thanks of approbation, for the very able manner in which he defended our cause and the principles of Anti-Slavery, against the attacks of the AGENT and CHAMPION of the Colonization Society; and highly congratulate him upon the almost unanimous approbation with which his resolution, denouncing the Colonization Society, was received by the audience at the close of the debate.

Resolved, That we hail the passage of that resolution, especially at a time when both parties were present, as the harbinger of better times; and as bespeaking the growing favor of the community in our behalf, and foretelling the final triumph of our holy cause.

Resolved, That we consider the coming of our esteemed friend in this country, to be like the coming of Titus into Macedonia, and richly deserving of the united and hearty support of every man of color, every Christian, and every philanthropist, throughout the land.

Voted, That the above be signed by the Chairman and Secretary, and inserted in the Liberator, and such other papers as are friendly to our cause.

THOMAS DALTON, Chairman.  
S. R. ALEXANDER, Secretary.  
Boston, June 1, 1835.

THE CONVENTION. Not less than THREE HUNDRED members attended the Convention, representing a vast multitude of their fellow-citizens in New-England. Surely, in view of all the circumstances of the case, never did a good cause flourish more abundantly. Not a delegate appeared from Vermont. We know that our abolition brethren of the Green Mountains are incessantly at work, led on by the Genius of Universal Emancipation—and perhaps every man was needed in the field in that quarter at the present crisis. Vermont, however, was ably represented at the annual meeting in New-York.

The names of Asa H. Waters, Milbury, Mass. and John Clark, Hampton, N. H. should have been added to the list of delegates in our last number. Many other names have probably been omitted unintentionally.

A NOBLE DONATION MODESTLY MADE. At the New-England Anti-Slavery Convention held last week, Rev. Mr. May stated that the Massachusetts Anti-Slavery Society was laboring under pecuniary embarrassments which it had incurred as the New-England Society, and the burden of which ought in justice to be shared by our abolition brethren in New-England, inasmuch as that Society had sown the seed which had already produced a most abundant harvest throughout the country. On motion, it was voted, that a contribution be made instantly to liquidate the debt. In the course of a few minutes, more than eighteen hundred dollars were collected—ONE THOUSAND DOLLARS of which were presented by an unknown benefactor, in the shape of a U. S. bank note, signed by Nicholas Biddle. The anonymous manner in which this splendid donation was made stamps upon it inestimable value.

Our brethren who have thus come forward in the spirit of benevolent emulation to relieve our Society, are of course entitled to a large share of the credit which now redounds to the Society for its past efficient labors in the field of universal emancipation. Never was money more economically, or more wisely, or more profitably expended, by any humane association.

## GEORGE W. BETHUNE.

There are four men whose memories will rot, and become offensive in the nostrils of posterity, because of their shameful exposure of the cause of southern despotism, and their attempts to suppress the freedom of speech and of the press in the northern States, viz.: George W. Bethune, David M. Reese, William L. Stone, and James Watson Webb. We never listen to a speech from the first named individual without being reminded of the fable of the frog, who attempted by swelling his puny body to reach the dimensions of an ox. Wind, froth and buffoonery are the constituents of his speech. Take the following sample, as reported in the New-York Observer. It is from a speech delivered at a late colonization meeting in New-York, at which we were present:

Mr. Bethune, in continuation observed, that he was sorry not to see some of our English friends present, and while speaking of them he could not help thinking what sort of a reception the agent of the Edinburgh ladies, (Mr. Thompson) would meet on his return to his constituents, and what sort of a report he would probably make on the subject of his mission. He could not but picture to himself the fair lady President enquiring,

"And pray, Mr. Thompson, what did you do in America?"

To this he thought he heard the Agent responding, "Why, ladies, I made speeches there: for which one part of my audience loudly applauded me, and another part as loudly hissed me."

"And pray where did you make your speeches, Mr. Thompson? did you go to that part of the country where slavery prevailed, and told them how wrong it was?"

"Oh no! if I had, they would have hanged me! But I went to the Northern states, ladies, and I told them what wicked people they were at the South."

"But, Mr. Thompson, had the people of the North any power to emancipate the slaves of the Southern holders?"

"Oh no. No more, ladies, than you have yourselves."

"Indeed! and then Mr. Thompson, why did not you stay at home, and make your speeches to us?"

[These queries and replies were constantly interrupted by bursts of enthusiastic applause, mingled with long and uncontrollable laughter: while other parts of the building, particularly the galleries, resounded with angry hisses.]

Now, upon what basis does the foregoing miserable attempt at wit rest? Upon a stupendous falsehood, which, when taken away, buries the author of it in the ruins of his own folly. Mr. Bethune falsely assumes, that the people of the North have no more connection with southern slavery, and can no more effect its overthrow, than the ladies of Edinburgh! Hence, that it is as much out of place to assail the system in New-England, as it would be in Old England! "A Daniel come to judgment—yes, a Daniel!"

But Mr. Thompson makes speeches. And this is worthy of ridicule—is it? Who will laugh at his speeches? The not oppressor? for he knows that they are not made in vain. Not the friend of the slave—he will be animated by their stirring appeals. George W. Bethune and his heartless associates will sneer at Mr. T.'s speeches!—Let them sneer.

THE TREASURER OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY acknowledges the receipt of the following donations in April and May.

Rev. G. B. Cheever, } By Ladies A. S. Soc.	\$30.00
Rev. C. P. Grosvenor, } Soc. Salem.	5.00
Rev. A. Jackson, by Ladies A. S. Society,	
Kingston,	15.00
Friends in Amherst College	7.00
Joseph Sewall, Esq.	15.00
Friends in Medway, W. P.	10.00
Frederick Jackson	50.00
Angelina E. Grimké, Philadelphia	60.00
Royal Keith	1.00
Edmund Currier	1.00
James Norril	2.00
Rev. S. Lovell	2.00
Elizabeth Watson	15.00
Andrew A. S. Society	5.00
Salem-street A. S. Society	5.00
Bowdoin-street A. S. Society	11.25
North Scituate A. S. Society	1.50
Groton A. S. Society	11.75
Acton A. S. Society	4.64
Holliston A. S. Society	6.00
Temple, Reading	5.80

Rev. Baron Stow, } By Boston Ladies Anti-Slavery Society 30.00 || Rev. V. Himes, } " " " " | 12.00 |
| Ashburham A. S. Society | 15.00 |
| Timothy Gilbert, Boston | 15.00 |

Rev. G. B. Thayer, } By Haverhill Ladies Anti-Slavery Society 15.00 || Friends in Medway, W. P. | 100.00 |
A Stranger at Convention	17.00
Sundry persons in small sums	100.00
Ellis G. Loring	50.00
N. B. Winslow	50.00
Daniel Gregg	20.00
Edinburgh L. Capron	20.00
William Oakes	30.00
Samuel Williston	11.00
Edward Pratt	10.00
Nathan Winslow	10.00
N. B. Boyed	5.00
Mrs. Chapman	5.00
A. G. Chapman	5.00
C. C. Burleigh	5.00
Robert B. Hall	5.00
Rev. Daniel Thomas	5.00
John E. Fuller	5.00
N. Bower	5.00
S. Raymond	5.00
Abner Sanger	5.00
D. Higginson	5.00
Rev. J. B. May	5.00
Pawtucket delegation to Convention	7.00
Other donors at Convention	145.00

Total \$1802.14

JAMES C. ODIORNE, Treasurer.

Members of the late Convention, and members of the Society whose subscriptions remain unpaid, are requested to transmit the same to the Treasurer at No. 37 Milk-street, Boston.

NEW PUBLICATION.

The Testimony of God against Slavery; or a collection of Passages from the Bible, which show the Sin of Holding Property in Man. With Notes. By Rev. La Roy Sunderland. Boston. Webster and Southard. 1835. pp. 104.

If the anti-slavery cause rested upon the Declaration of Independence alone, as its basis, it would surely be overthrown; for who were the signers of that Declaration but fallible and erring men? The BIBLE is the only text-book of abolitionists. Mr. Sunderland has carefully collected together a multitude of anti-slavery precepts, injunctions and warnings, from that precious volume, and appended to them some extremely valuable notes. The work is beautifully printed, and supplies an important deficiency in the list of anti-slavery publications, especially at a time when open blasphemy is so frequently committed by an appeal to the holy Scriptures in justification of southern slavery. We commend this "Testimony" to the perusal of Rev. Dr. Hewitt of Connecticut.

NEW-ENGLAND SPECTATOR.

Mr. Porter, by his editorial assiduity, and devotion to the cause of moral reform, in all its multifarious branches, is making the Spectator increasingly worthy of liberal patronage. As the advocate of freedom, of purity, of peace, and of temperance, it ought to be vigorously sustained by the christian community.

NEW-HAMPSHIRE CONVENTION.—This body assembled at Concord on Thursday last. We shall be enabled to report some of its proceedings in our next paper.

## MR. BIRNEY'S NEW PAPER.

There are yet many persons at the north, who, despite of all the light that has been shed upon the subject, are unable to perceive how the north is involved in the guilt of slavery, or why it should meddle at all with this delicate matter. They profess to be willing to assist those who will give battle to the system upon southern soil, and to take an anti-slavery paper from that section of the Union. When the Liberator was commenced in this city, a distinguished statesman remarked to a friend of ours—"Why does Mr. Garrison labor here? We have no slaves in Massachusetts. If he will go to Kentucky or Virginia, and print it, I will become a subscriber to the Liberator." Well, without stopping to comment upon the misconceptions of this popular gentleman, we take the liberty of calling upon him, and upon those above alluded to, to patronize Mr. Birney's proposed newspaper, "The Philanthropist, and Advocate of Emancipation," the excellent Prospectus of which may be found upon our last page. It must be obvious, that the establishment of this paper in Danville, Kentucky, will constitute another era in the history of the abolition cause, and prove of incalculable benefit in the great struggle that is now going on between Liberty and Despotism. Besides, the distinguished character and talents of Mr. Birney are a sufficient guaranty, that the paper will be conducted with more than ordinary ability, candor and fearlessness. For the present, it is pretty certain that its principal support must be derived from the free States. At least five thousand bona fide subscribers ought to be sent to him forthwith.

Mr. Birney requests us to notice the appointment of the following gentlemen, as Agents for the Philanthropist, for the several States opposite their names:

Massachusetts—John E. Fuller, Boston.  
Maine—John Winslow, Portland.  
New-Hampshire—Rev. George Storrs, Concord.

Vermont—Rev. Orson S. Murray, Orwell.  
Rhode Island—John Henly, Providence.  
Connecticut—Rev. Simeon S. Jocelyn, New-Haven.



## LITERARY.

[For the Liberator.]  
**MOSES AND PHARAOH.**  
 OR THE AWFUL EFFECTS OF SLAVERY.

He stood before the haughty king—  
 And in his hand the rod—  
 He came with fearless tread, to bring  
 A message from his God.

Thus saith the Lord, let Israel go—  
 Israel, my first-born son—  
 Why should he groan and bleed in woe?  
 What evil hath he done?

Then gather'd on that monarch's brow  
 A dark and boding frown:  
 Moses! there's wrath in crowning now,  
 Beneath that jewell'd crown.

Who is the Lord, (said he) that I  
 His mandate should obey?  
 And as the fire illumed his eye,  
 He turn'd in scorn away.

He stands again before the throne—  
 The servant of the Lord—  
 And in a bold and manly tone,  
 Declares his Maker's word.

Thus saith the Lord, let Israel go;  
 I ask their quick release;  
 I ask it instantly—now, now  
 Let thy oppression cease.

Quick! ere the wrath of God shall burst  
 On thy devoted head,  
 And o'er this fertile land, accurst,  
 His judgments soon shall spread.

O, haste! and let the captives free;  
 O, haste! and break the chain;  
 But on his hardened heart and ear,  
 These accents fell in vain.

There's evil on the land—the flood—  
 On man—on beast—on tree—  
 Ev'n frogs, and flies, and murrain—blood—  
 And darkness—who can see!

And lo! at midnight's solemn hour,  
 A wailing cry is spread;  
 For in the palace—every house—  
 The first-born child is dead!

Sedgwick, Me., May, 1835.

[From the New Monthly Magazine.]  
**ON HOME.**

BY JOSIAH CORDER.

That is not home, where day by day  
 I wear the busy hour away;  
 That is not home, where lonely night  
 Prepares me for the toils of light—  
 'Tis hope, and joy, and memory, give  
 A home in which the heart can live—  
 These walls no lingering hopes endear,  
 No fond remembrance chains me here;  
 Cheerless I leave the lonely sigh—  
 Eliza, canst thou tell me why?  
 'Tis where thou art is home to me,  
 And home without thee cannot be.

There are who strangely love to roam,  
 And find in wildest haunts their home;  
 And some in halls of lordly state,  
 Who yet are homeless, desolate.  
 The sailor's home is on the main,  
 The warrior's on the tented plain,  
 The maiden's in her tower of rest,  
 The infant's on his mother's breast—  
 But where thou art, is home to me,  
 And home without thee cannot be.

There is no home in halls of pride,  
 They are too high, and cold, and wide;  
 No home is by the wanderer found;  
 'Tis not in place—it hath no bound:  
 It is a circling atmosphere,  
 Investing all the heart holds dear—  
 A law of strange attractive force,  
 That holds the feelings in their course.

It is a presence undefin'd,  
 O'ershadowing the conscious mind,  
 Where love and duty sweetly blend  
 To consecrate the name of friend—  
 Where'er thou art is home to me,  
 And home without thee cannot be.

My love, forgive the anxious sigh—  
 I hear the moments rushing by,  
 And think that life is fleeting fast,  
 That youth with health will soon be past.  
 Oh! when will I be consenting give  
 The home in which my heart can live?  
 There shall the past and future meet,  
 And o'er our couch, in union sweet,  
 Extend their cherub wings, and shower  
 Bright influence on the present hour.

Oh! when shall I be consenting give  
 The home in which my heart can live?  
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 Bright influence on the present hour.

## MISCELLANEOUS.

## STRONG BEER.

The more we turn our attention to this drink, the more convinced are we, that we made a great mistake in not directing public attention to it sooner. Our long silence on the subject, and our appeals to the public mind through the ten million of documents we have circulated, for the most part on the subject of ardent spirit, has had the influence to encourage and increase the consumption of strong beer to an immense extent—such a degree, that it is our belief, that had another year or two passed on, this 'BEASTLY DRINK,' as it is so aptly termed by Dr. Franklin, would have so far corrupted the public appetite and morals, that temperance efforts would have left but little to show, but defeat and disgrace. Having by our silence, contributed to the use of this drink, we now shall do all in our power to awaken public attention to truth, with the hope that all classes will abandon it, as entirely and totally unfit for man. We know that poisonous drugs are used in the manufacture of strong beer. We do not believe that they are used by all brewers—but when a man calls for a glass of this stupefying liquor, how is he to know whether it is poisoned or not? Fellow citizens, our only safety is in pure cold water, that comes from nature's uncorrupted fountain; all can drink with safety and without charge; abandon then, all those vile concoctions, the use of which empties your purse, engenders disease, brings on premature decay and death. What in the name of common sense, does a healthy man want of intoxicating drinks? Parents, would you be happy in your children, confine their drinks to cold water, and see that your practice corresponds with your precepts. How simple the remedy from all the evils of intemperance. Total abstinence is that blessed remedy.—*Temperance Rec.*

**PRUNING ORCHARDS.** In a conversation the other day with our friend Paine Wingate, who has much experience in orcharding, he observed that much damage was annually done to the orchards in Maine, by the barbarous manner in which they are too often pruned, by hacking them with an axe and leaving a mangled stub projecting above the limb. The consequence is, that the wound never heals—water gets in, the wood decays—and a cavity is made which finally destroys the branch entirely, or brings it into an unhealthy state, and makes an unsightly appearance. A fine saw should always be used, and even then the bark about the stump should be pared away in a bevel form, for the friction of the saw will start the bark a little way down and unless it be cut off, the water will get in and prevent its healing so fast as it will, if the started bark should be cut off. There is also not sufficient attention paid to the thinning out the central portions or branches of the tree so as to let the sun and air in among the apples, which would otherwise be less likely to have the true flavor that arises from being thoroughly ripened by free access to the sun and air. These suggestions are well worth the consideration of orchardists. We have seen too many apparently young orchards suffering from the scalping and tomahawking which they have undergone. Great care should be taken to make as little wound as possible, while clearing away the superfluous branches. The business of orcharding will undoubtedly hereafter be pursued not only to a greater extent than it has hitherto done, notwithstanding many have foolishly demolished trees that have been reared with great care, anxiety and hope. There seemed to be an idea prevalent that the legitimate use of apples, was for making cider only, and when the call for that subsided, many considered them as useless incumbrances, and of course down they went. But the fact that they are more valuable for feeding cattle, sheep and swine, is beginning to be more known and more practised, and we doubt not that the apple tree will again become a favorite with those who have destroyed it.—*Maine Farmer.*

**Advertisement Extraordinary.**—No one we think, will deny that the writer of the subjoined advertisement, copied from a Tuscaloosa (Alabama) paper is gifted in a remarkable degree with a genius for writing advertisements:

Persons indebted to the Tuscaloosa Bookstore, are respectfully requested to pay their last year's accounts forthwith. It is no use to honey the matter, payments must be made, at least, once a year, or I shall run down at the heels. Every body says, how well that man Woodruff is getting on in the world; when the fact is, I have not, positively, spare change enough to buy myself a shirt, or a pair of breeches. My wife is now actually engaged in turning an old pair of wrong side out, and in trying to make a new shirt out of two old ones. She declares, that in 'Virginia,' where she was raised, they never do such things, and that it is moreover, a downright vulgar yankee piece of business altogether. Come, come, pay up! pay up! friends, keep peace in the family, and enable me to wear my breeches right side out. You can hardly imagine how much it will oblige, dear sirs, the public's most obedient, most obliged and most humble servant,

D. WOODRUFF.

## WOMAN.

'Woman, woman!—truly she is a miracle. Place her amid flowers, foster her as a tender plant, and she is a thing of fancy, waywardness, and sometimes of folly—annoyed by a dew-drop, fretted by the touch of a butterfly's wing, ready to faint at the rustle of a beetle. The zephyrs are too rough, the showers too heavy, and she is overpowered by the perfume of a rose-bud. But let real calamity come, rouse her affections, enkindle the fires of her heart, and mark her then. How her heart strengthens itself; how strong is her purpose. Place her in the heat of battle, give her a child, a bird, any thing she loves or pities to protect, and see her as in a related instance, raising her white arms as a shield, and as her own blood crimson as her upturned forehead, praying for life to protect the helpless. Transplant her into the dark places of the earth, awaken her energies to action, and her breath becomes a healing, her presence a blessing; she disparts, inch by inch, the stride of the stalking pestilence, when man, the strong and brave, shrinks away pale and affrighted. Misfortune daunts her not; she wears away to the scaffold with less timidity than to her bridal. In prosperity, she is a bud full of adversity to scatter them abroad—pure gold, valuable but untried in the furnace. In short, woman is a miracle, a mystery.'—*Mrs. Ann S. Stephens.*

A physician of New-York, of high standing, recently informed us, that he was induced after having abstained for a long time from all intoxicating drinks, to take a single glass of strong beer. The effect was most distressing; it made him so sick that he was obliged to give up his business for a whole day, and take to his bed. From this experience, one would suppose that most beer drinkers would be thus affected; but those that are constantly in the use, do not feel the effect as sensibly; their systems are accustomed to it, and the effects are less visible, but in the end, sure. None but those who practice total abstinence as a rule, and then by way of experiment, drink strong beer, can judge of its full effects.

A gentleman called on us a few days since, and stated that he had once been a brewer—that he knew something of the business in England, and the information he gave us with regard to the use of certain nauseous substances put in the vats in England, for the beer to feel upon, are too disgusting to repeat; no one, after hearing them, except the drunkard, could possibly drink English porter, ale, or beer.—*Temperance Recorder.*

A negro man named Michael, a slave, committed suicide in the jail of this county on Tuesday night last, by hanging himself. The circumstances which led to this melancholy act, were, as follows: He was recently sold, by Mr. Barnett of Howard county, to Mr. J. E. Fenton, of this county, by whom he was immediately shipped to the south. At the month of the Ohio, he contrived, by filing off his irons, to make his escape, and returned to this county, or Howard, where his wife resides. He refused to be sent to the south, unless his wife should accompany him, and being armed would not surrender himself but upon these conditions. He was, however, by stratagem, finally taken, and placed for safe keeping in our jail, when finding that he was about to be sent away without his wife, and that he would in all probability, never again see her, he resolved to end both his life and his servitude.—*Missouri Intel.*

**FREE NEGROES** pay ten dollars a year in South Carolina for living in their own house; are not allowed to carry a bundle after dark, nor to stop and look at whites while training. Hence they say, 'Buckra man afraid of us.' Free negroes may be whipped, and there is no commutation; the law intended for their city of refuge, is openly disregarded by magistrates. In Georgia a white pays two dollars, a negro one, for smoking in the street—to the former it is a license, to the latter a penalty nevertheless. The New-Englanders wonder at all this, and yet where you find a New-Englander who is willing to associate with a colored man as a fellow-citizen? Free blacks, born of free blacks, paying seat and lot, industrious, virtuous, and forward, are excused from the militia, from the jury, from office, from companionship, from our free schools, from our common table, from our grave-yards; from every thing indeed but voting, and that in seasons of great excitement when the cry is pull Baker! pull devil! or in other and better language—hurra for Whigs! hurra for Jackson!—*N. E. Galaxy.*

We extract the subjoined article from a rare book, entitled 'The London Spy,' a work published in monthly numbers, between the years 1698 and 1700. Its object was to lash the vices and ridicule the follies of the age:

A *Stock-Jobber* is a Compound of *Knave, Fool, Shop-keeper, Merchant, and Gentleman.* His whole business is *Tricking*. When he cheats another, he's a *Knave*; when he suffers himself to be out-witted, he's a *Fool*. He most commonly keeps a visible Trade going, and with whatsoever he gets in his Shop, he makes himself a *domestic Merchant* upon 'Change, by turning *Stock-Advertiser*, led on by the mighty Hopes of advancing himself to a Coach and Horses, that he might lord it over his neighboring *Mechanics*. He's as great a *Lover of Uncertainty*, as some *Fools* are of the *Royal-Oak Lottery*; and would not give a Farthing for an estate got without a great deal of Hazard. He's a Kind of *Speculum*, wherein you may behold the Passions of Mankind, and the Vanity of human Life: To-day he laughs, and to-morrow he grins; the third day mad, and always laboring under those twin Passions, *Hope and Fear*; rising one Day, and falling the next, like *Mercury* in a *Weather-Glass*; and cannot arrive to that Pitch of Wisdom, as to know one Day what he shall be the next. He is never under the Prospect of growing rich, but the same time under the Danger of being poor; and is always to be found between *Hawk and Buzzard*: He spins out his Life between *Faith and Hope*, but has nothing to do with *Charity*, because there's little to be got by it. He is a Man whose great Ambition is to ride over others, in order to which, he resolves to win the Horse, or lose the Saddle.

The income of John Jacob Astor is one million and fifty thousand dollars every year. He receives every month one hundred and twenty-five thousand dollars, every day upwards of four thousand dollars, and every hour upwards of one hundred and seventy dollars, every minute three dollars, and every second about five cents. He lays down to sleep at night. He rises in the morning—his estate has been working for him while he slumbered, and has made for him, ready to be put beside his dish of coffee on the breakfast table, every morning, a neat and snug sum, upwards of two hundred dollars. Pretty comfortable, that, eh!—*A. Y. Jeffersonian.*

If the above statement be correct, Mr. Astor must be worth SEVENTEEN MILLION FIVE HUNDRED THOUSAND DOLLARS!

[Eds. PAWTUCKET CHRON.]

The packet ship *Napoleon*, at New-York, brings London and Liverpool papers to the 25th April, containing the promised intelligence of the passage of the Indemnity bill, by a larger majority than has been at any time anticipated. The news was brought to Boston by express from New-York.

The vote on the bill was taken on Saturday, April 18th. The London Times, of the 21st, gives the particulars. The bill, as amended by the committee, proposing a grant of 25,000,000, was voted by a majority of 289 against 137. According to an amendment proposed by Gen. Valze, to which Ministers assented, and which was agreed to by the Chamber, the indemnity was to be paid until the French Government shall have received satisfactory explanations with regard to the Message of the President of the Union, dated Dec. 2, 1834. Two other amendments—one, that no interest should be paid, and the other, that the interest should only commence from the passing of the bill—were both lost.—*Tran. May, 27.*

The arrangements for the new Whig ministry in England were all but completed. Lord Melbourne, First Lord of the Treasury; Lord John Russell, Secretary of State for the Home Department; Mr. Spring Rice, Chancellor of Exchequer.

**MARRIAGE** always effects a decided change in the sentiments of those who come within its sacred pale, under a proper sense of the responsibilities of the married state. How ever delightful the intercourse of wedded hearts, there is, to a well regulated mind, something extremely solemn in the duties imposed by this interesting relation. The reflection that an existence which was separate and independent is ended, and that all its hopes and interests are blended with those of another soul, is deeply affecting, and that all shall influence the happiness of the one, will color the destiny of the other. But when the union is that of love, this feeling of dependence is one of the most delightful that can be imagined. It annihilates the heart of selfish enjoyment, and teaches the heart to delight in that which gives pleasure to another. The affections become gradually enlarged, expanding as the ties of relationship and the duties of life accumulate around, until the individual, ceasing to know an isolated existence, lives entirely for others, and for society. But it is the generous and the virtuous alone, who thus enjoy this agreeable relation. Some hearts there are too callous to give nurture to a delicate sentiment. There are minds too narrow to give play to an expansive benevolence. A degree of magnanimity is necessary to the existence of disinterested love or friendship.—*Border Tales.*

**THE FOOL'S REPROOF.** There was once a certain nobleman (says Bishop Hall) who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself: not many years after, the nobleman fell sick, even unto death. The fool came to see him: his sick lord said to him, 'I must shortly leave you.'—'And whither are you going?' said the fool. 'Into another world,' replied his lordship.—'And when will you come again?' Within a month?' 'No.'—'Within a year?' 'No.'—'When then?' 'Never.'—'Never?' said the fool: 'and what provisions hast thou made for thy entertainment there whither thou goest?' 'None at all.'—'None?' said the fool, 'none at all! Here, then, take my staff; for, with all my folly, I am not guilty of any such folly as this.'

The Rev. Mr. Smith of Kentucky, last week gave a Lecture before the Moral Lyceum at Lowell, in which he stated that in Kentucky more than one half of the children of the whites grew up without learning to read or write.

**MISDIRECTED BENEVOLENCE.**—It is a good and praiseworthy thing, for those who have wealth, to bestow something, and to bestow freely, on those who have not—always, however, having reference to their character and deserts. But to give to those who have no need—or, having need, are unworthy of the gift—to neglect the deserving objects of your bounty, and bestow on the undeserving—is neither commendable nor just. And yet we see it every day done. It is a prevailing folly—we should say fault of our countrymen—to court, encourage, and cherish—nay, almost to worship—those who do them no good, who never have done them any, and never will do them any, while at the same time they neglect entirely, and suffer to pine away in poverty, those who have devoted themselves to their service, who have proved themselves both the servants and the benefactors of the public. They bestow their money and their worship on proud, worthless and undeserving foreigners; and treat with cold neglect those worthy Americans, who have done something for them; who have proved themselves useful in their day and generation, and have left something to show whereby the country can say it has been benefited.

Such has been the case in regard to FLETCHER, WHITNEY, and CLINTON. Who has done any thing for them, or their heirs? What have those great men reaped, personally, but fame? Did they not all live poor, and die poor? What theatre, what money-making institution, or establishment of any kind, ever gave them or their heirs a benefit? What public body ever granted them a penny? None; nobody ever troubled themselves to make any return for the millions the country have been enriched by the genius and perseverance of these great men.

But let a play actor come from the other side of the Atlantic—a man who rants, and roars, and struts his hour on the stage—who plays the buffoon, or who plays the fool—and lo, all eyes are upon him, all ears are open to hear him, and all hands are raised to applaud him. There is nothing like the great man—the player—from the other side of the water. Nothing is talked of but him; no money is freely given but to him; and those who never pay their tailor, their shoemaker, or their landlady, are sure to have a dollar in their pocket as often as the great 'star' makes his appearance on the stage. The theatre is crowded whenever he makes his appearance; his ordinary benefits are crowded; and, not content with doing so much to enrich and to worship him, and render themselves ridiculous, they get up for him an extraordinary benefit; they have a long committee devoted to his service; they advertise, and puff, and take pains to get the facts together, to give a hundred, or two hundred per cent. more for tickets than the ordinary price—and all to make up the 'grand dramatic festival' for the great rog-magog from across the water.

And what is the result? The man—the player—who has been so bepraised, so run after, so worshipped, and so enriched—pockets his money, 'shakes off the dust of his feet against' his admirers and his worshippers, and returns to his own country to sneer at, to ridicule, and to slander them.

Then what do they do? They storm and rage, and curse the ungrateful varlet, and then—encourage, worship, and enrich, the very next gentleman who makes his appearance on a similar errand.

There is no excuse to those aliens who have been thus enriched by American bounty for the ungrateful returns they generally make for the benefits received. But after all, the great fault is in those Americans who encourage, reward, and praise them beyond their deserts. If they afford amusement, let them be paid in proportion to it; if they are respectable men, let them be rewarded accordingly; in a word, let them be rewarded as we reward a schoolmaster, a carman, or a cook; and not make the same mistake as poor Caliban did in relation to the drunken Stephano—namely, make gods of them.—*N. Y. Transcript.*

**Preparing for an Expected Evil.**—Fraser, in his history of Persia, relates that an acquaintance of his, while residing in a certain town, was alarmed by hearing, in a neighboring house, a sort of periodical punishment going on daily. Heavy blows were given, and a person was continually crying out, 'Aman! aman! Mercy! mercy! I have nothing—heaven is my witness, I have nothing!' Upon enquiry, he learned that the sufferer was a merchant, reputed to be very rich, who afterwards confessed to him, that having understood the governor of the place to be meditating how he should possess himself of a share of his wealth, and expecting to be put to the torture, he had resolved to habituate himself to the endurance of pain, in order to be able to resist the threatened demands. He had brought himself to bear a thousand strokes of a stick on the soles of his feet, and as he was able to counterfeit great exhaustion and agony, he hoped to be able to bear as many blows as they would venture to inflict, short of death, without conceding any of his money.

## MORAL.

## FASHIONABLE RELIGION.

The following is an extract from 'Some thoughts on the state of the times, addressed to the Unitarian Community.' The evil spoken of, is not confined to one denomination.

It is not easy to use a gentle word in reference to those, who, with the same confidence in their own superior light, yet absent themselves one half of the time from the worship which they support. These are mostly your LUXURIOS CITIZENS, your GENTLE RELIGIONISTS, who go to church for example's sake, and because religion is an excellent thing for the poor; who kneel on cushions of down, and confess their sins in all attitudes of languor and grace;—great admirers of beautiful style and poetical imagery;—who divide their religious feeling between the sermon of the morning and the dinner of the noonday, and the conversation or slumbers of the afternoon. This race of accommodating Christians is principally the growth of larger towns, and may be found in all our cities patronizing the fashionable church—no matter what the denomination may chance to be. It flourishes well among those whose weeks are given to amusement. It exhibits its striking sense of the contrast which should exist between religion and the world, by the crowded condition of its cotillion rooms, and the emptiness of its churches. Doubtless it would be too much to expect of those who are wearied out with the pleasures of the week, that they should have spirit or strength to worship as God has much on Sunday as common people who have no such weekly cares; it would be unreasonable to require them in the afternoon to attend church, when they can hardly find time to get through their courses, and drink their wine. In every great city, there are a few congregations, composed of these privileged persons, these lights of the world, these patterns and benefactors of society, who have made such advancement in religion, that it is wholly unnecessary for them to worship God on Sunday afternoon, and their ministers have the opportunity of looking upon the rich carapans of their elegant pews. They would probably not think it perfectly fair that he also should leave the church, and disappoint the few who venture to do so vulgar a thing as keep him countenance in the worship of God; he must adhere to the fashion of preaching all day, just as much as they to their fashion of leaving him to preach alone.

Unfortunately happens, that this practice, selfish and indecent as it is, and inconsistent with all right views of the object of public worship, is yet—alas, for the corrupting power of thoughtless fashion!—easily embraced by many who not only mean well in general, but who rightfully make some pretensions to religion. But in vain will you look to see religion flourish where this vice is prevalent.

## ANTI-SLAVERY PUBLICATIONS.

**THE MASSACHUSETTS ANTI-SLAVERY SOCIETY** have for sale at their office, No. 46, Washington-street—Medals representing British Emancipation, August 1, 1834. 25 cts.

Anti-Slavery Seals, representing the Impending Slave—both male and female. 42, 33, and 18 cts.

Plaster Paris kneeling Slaves in chains.—50 cts.

Address of the New-York Young Men's A. S. Society: Just received. 12 cts.

**THE OASIS**, by Mrs. Child, author of an Appeal in favor of that Class of Americans called Africans. It contains the English Protest against Colonization, with facsimiles of the signatures; three copperplate engravings, among which are likenesses of Wilberforce and Prudence Crandall; six excellent wood engravings, with numerous minor illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. Gould, Miss E. H. Whittier, Rev. S. J. May, J. G. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents.

Report of the Arguments of Counsel, in the case of Prudence Crandall, Plaintiff in error, vs. State of Connecticut, before the Supreme Court of Errors, at their session at Brooklyn, July term, 1834. By a member of the Bar. 16 cts.

Man-Stealing and Slavery denounced by the Presbyterian and Methodist Churches, by Rev. George Bourne. 6 cts.

Bourne's Picture of Slavery in the United States. 50 cts.

Vimiey's Lecture on Colonial Slavery. 25 cts.

Injustice and impolicy of the Slave Trade and of the Slavery of the Africans—a Sermon by Jonathan Edwards, D. D. 6 cts.

Complete sets of the Abolitionist unbound. 62 cts. Do. bound. 75 cts.

Examination of Thomas C. Brown, at the Chatham-Street Chapel, New-York. 10 cts.

British Opinions of the American Colonization Society. 6 cts.

Garrison's Address before the African Abolition Freehold Society of Boston. 6 cts.

Proceedings of New-England Anti-Slavery Convention, held in May last, in Boston.

Rev. C. P. Grosvenor's Address before the Anti-Slavery Society of Salem and vicinity. 12 cts.

Child's Speech, the Despotism of Freedom. 8 cts.

Mrs. Child's Appeal in favor of that class of Americans called Africans. 50 cts.

Sketch of Garrison's Trial for an alleged Libel on Francis Todd. 10 cts.

Thome's Speech & Letters of H. B. Stanton and Rev. Dr. Cox. 6 cts.

Letter to the Editors of the Christian Examiner—by Rev. S. J. May. 4 cts.

Birney's Letter to the churches. 4 cts. Rankin's Letters. 25 cts.

Dickinson's Sermon delivered before the A. S. Society of Norwich & vicinity, July 1, 1834.

Maryland Scheme of Expatriation examined. 6 cts.

Child's Oration in honor of Universal Emancipation in the British Empire, Aug. 1, 1834. 12 cts.

Slave's Friend for children, No. 1 & 2. 1 cent.

Clarkson's History of the Slave Trade. 37 cts.

Memoir & Poems of Phillis Wheatley. 42 cts.

Anti-Slavery Record, No. 1 to 6. \$1.20 per hundred.

Those who buy for distribution, or to sell again, will receive the usual discount. All orders promptly attended to by B. C. BACON, Agent.

## PROPOSALS.

For publishing in the town of Danville, Kentucky, a weekly newspaper, to be entitled THE PHILANTHROPIST, AND ADVOCATE OF EMANCIPATION.

Edited by James G. Birney.

It is asserted, and almost daily reiterated through out our country, that Slavery, as it exists among us, is a great evil. Persons whose minds have been only casually directed to its contemplation, perceive that it is a growing evil. Those who have investigated it, with one consent, declare, if something effectual be not done, without any delay, it will become in a short time unmanageable, and in the end overwhelming. In our condition, to do nothing, would show an unpardonable lack of manhood. Something effectual ought to be—far, away it can be done. With the sin of Slavery, evils may be terminated; our land may be blessed of God; raised up—cleansed from her defilement, and, without a single remaining blood-spot, stand clothed in the majesty of her free principles, the rebuke of tyrants—the refuge of the oppressed.

Believing that the evils of Slavery, like all others of the same nature, have their origin and continuance in sin, and that the only way of terminating them, is to escape from the sin, with which they are indissolubly connected—the 'Philanthropist' will maintain immediate emancipation, not only as the religious duty of every man, who holds his brother in bondage, but as the policy best calculated to advance the interests of the community to their highest condition of prosperity.

The reasons which induce the Editors to insist upon the principle of immediate action, are

1. Slavery is utterly opposed to the Christian Religion as taught in the Bible. Injustice being an unavoidable ingredient of Slavery—its continuance, whatever modifications it may be made to assume, must also be opposed to the Christian Religion.

2. It is the mighty barrier—resisting the progress of pure religion in the slaveholding States.

3. It threatens to corrupt Christianity throughout our country—by grafting upon it the error, that the apprehension of social inconveniences following emancipation makes the sin of slaveholding no longer sin.

4. Because its effects upon society are to create and cherish distinctions among the whites, hostile to the spirit of our republican institutions.

5. It acts oppressively and ruinously upon the poor freeman and honest laborer—by monopolizing field-work, and confining the mechanical trades to slaves; by bringing, not only the business of the mechanic and tradesman (unless he be a contractor carrying on his trade by slaves of his own, but also manual labor of every description, into disrepute—and thus in the end, virtually expelling from the State, large classes of men whose loss can never be supplied.